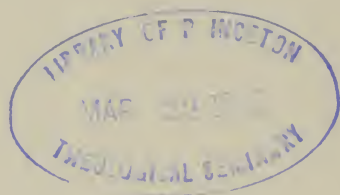


The
CHRONICLE
of the
LONDON MISSIONARY SOCIETY

1933



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THE

NOVEMBER, 1933

PRICE TWOPENCE

CHRONICLE



Tshekedi, Chief Regent of the Bamangwato, and his mother Semane, Khama's widow.

PRINCIPAL CONTENTS: MORE ABOUT INDIAN VILLAGE WORK; "WHOM SHALL I SEND?"—A TINGCHOW STORY; A GREEK EVANGELIST IN HANKOW; "WORLD-TIDES IN THE FAR EAST."

LONDON MISSIONARY SOCIETY

42, BROADWAY, WESTMINSTER, S.W.1

ANNOUNCEMENTS

The RegisterArrivals

Rev. and Mrs. L. E. Barker, from Madagascar, September 20th.

Mr. T. K. Chiu, from Fukien, Dr. Olive Newell, from Jiaganj, September 29th.

Mr. T. E. B. Wilson, from South Africa, Rev. S. J. Hutchins, from Madagascar, October 9th.

Departures

Dr. and Mrs. G. Reynolds Turner, returning to Hweian, Rev. and Mrs. A. H. Legg and two children, returning to Trivandrum, per s.s. *Comorin*, from Southampton, September 16th.

Dr. J. L. H. Paterson, returning to Shanghai, and Miss M. Lewis, fiancée of Rev. C. B. Firth, proceeding to Bellary, per s.s. *Comorin*, from Marseilles, September 22nd.

Rev. and Mrs. W. T. M. Clewes, returning to South India, per s.s. *Victoria*, from Genoa, September 25th.

Miss Barbara Jones, daughter of Rev. Neville Jones, returning to South Africa, per s.s. *Winchester Castle*, from Southampton, September 29th.

Rev. and Mrs. G. E. Phillips, proceeding to India, per s.s. *City of Canterbury*, from Marseilles, September 29th.

Miss E. F. Mills, returning to Neyoor, Miss I. Kirby and Miss H. M. Wood, appointed to Erode, per s.s. *City of Marseilles*, from Liverpool, September 30th.

Births

KIBBLE.—On December 23rd, 1932, at Madras, to Rev. and Mrs. W. F. Kibble, a son, Thomas Walter Bannerman.

WILSON.—On September 18th, 1933, at Calcutta, to Rev. and Mrs. Hilary A. Wilson, twin sons.

Marriage

MOORE-GUNDRY.—On August 2nd, at Buckden, Hunts, Reginald John Beagarie Moore, appointed to the Copper Belt, Central Africa, to Dorothy Joan Gundry.

Luncheon Hour Talks

The programme for November is:—
Wednesday, 8th.—Lady Simon. Subject, "The Emancipation of the Slaves."

Wednesday, 22nd.—Rev. Nelson Bitton (just home). Subject, "Some Impressions of Australia and New Zealand."

We meet in the Memorial Hall, Farringdon Street. All men are welcome. Charge for luncheon, 1s. 6d. Further particulars from Rev. S. J. Cowdy, L.M.S., Livingstone House, Broadway, S.W.1.

L.M.S. Stamp Bureau

Mr. T. H. Earl, 4, Westcliffe, Kendal, is Secretary to our Stamp Bureau.

Contribution

The Directors gratefully acknowledge the following anonymous gift: "A Friend," £6.

Monthly Prayer Meeting

Will our London friends please do their utmost to attend the Monthly Prayer Meeting, which will be held at the Mission House (second floor), on Friday, November 17th, at 5.30 p.m. Mr. F. E. Broughton will preside, and Rev. Nelson Bitton, just back from Australasia and the South Seas, hopes to be present.

Social Evening at Livingstone House

On Tuesday, November 7th, the Rev. L. Gordon Phillips, B.D., of Amoy, will address a meeting to which all young people are invited. His subject will be: "Young China's Problems." His address will be preceded by a recital by Mr. D. Williams, L.R.A.M., L.G.S.M. Tea will be served from 6-6.30, and the meeting will close punctually at 7.30.

Watchers' Prayer Union—New Branches

<i>Church.</i>	<i>Secretary.</i>
Newcastle-on-Tyne (West End). Barnard Castle.	MRS. SMISSEN.

Wants Department

Lantern and Slides of the Life of Christ—Portable Gramophones—Cameras—Duplicator—Violins—Broam's Shirts—Little Girls' Skirts and Frocks—Scripture Pictures—Boxes of Alphabet—Concise Guides—Tambourines and Small Drums—Games (indoor and outdoor) for girls from 5 to 19—Little Gifts for Christmas—Dispensary Requisites—Bandages and other Hospital Requirements.

Many readers must have no further use for copies of current literature which would be so gratefully received by our missionaries. The following are in special request: "Children's Newspaper," "Child-Education," "Expository Times," "Good House-keeping," Geographical papers, "Hibbert Journal," "Illustrated London News" (or similar), "International Review of Missions," "Listener," "My Magazine," "Manchester Guardian," "New Statesman," "Punch," "Public Opinion," "Quiver," "Review of Reviews," "Spectator," "Sphere," "Weekly Times," Women's Magazines—needlework, educational, medical and nursing, theological, etc. Please send in your name and address with name of periodical, and an overseas address will be sent you.

Friends intending to send gifts abroad should first consult the Wants Department, especially in the case of parcels for China. The leaflets "How to Send Parcels Abroad" and "The Helping Hand" will be sent free on application to Miss New, Wants Department, Livingstone House, 42, Broadway, Westminster, London, S.W.1.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT. It is requested that all remittances be made to the Rev. Nelson Bitton, Home Secretary, at 42, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS. It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank Loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £50 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice. Loans may also be made at 2½% interest repayable on sixty days' notice.

THE CHRONICLE

Of the London Missionary Society

NOVEMBER, 1933

Country Life in India

BETTER WAYS FOR VILLAGERS.

NINE-TENTHS of the people of India dwell in its villages; a fact which has always had due weight in the planning of our Society's evangelistic and educational work in that vast field.

In recent years an increasing body of missionaries has been trying to give guidance in the reconstruction of rural life in India. Men and women with special aptitudes have been stimulating the desire for better ways of living among a people beset with strong hindrances to the growth of that more abundant life which the Gospel brings. It has been necessary to urge the need for improved sanitation, better buildings, just dealing in money matters, mutual help in adversity and the enlargement of interests in many ways, and to give or find leadership along these paths.

Most of the larger societies have taken their share in this work and it is gratifying to be assured by Indian authorities that the agents of the L.M.S. are making an impressive contribution to the common task. In the October *Chronicle* there were some descriptions of life and work in India which dealt in part with the effort to re-organise village life.

Further accounts are now given, by means of which

readers will be able to join in the attention now being properly concentrated on this important service to the India of to-morrow.



Photo by]

[F. Deaville Walker.

A Christian outcaste home in the Tamil country.

Christian Students turn Scavengers

By H. A. POPLEY, B.A., of Erode, S. India.

FOR some time the students of our Training Institution have been visiting the village of Surampatti, which is about one mile from their school, for the purpose of preaching to the people and conducting services for the Christians. Miss Falshaw started two Gospel Teams, which undertook this work. After Miss Falshaw went on furlough the work was carried on by the school regularly every Sunday evening. We now have three Gospel Teams which take it in turn to visit the village. One Sunday evening about two months ago

thought. It was necessary to dig up the soil to get rid of the dirt. We worked at it until seven in the evening, and the children of the village school joined with us in our efforts. The other people in the village, however, sat round and offered interesting comments. We came to the conclusion that we should have to visit the place again to complete the work. Unfortunately the whole area of the village is used as a latrine by the people as well as a roaming ground for the pigs. Among the students who went on this expedition were Brahmins, non-Brahmin



Christian students attack Surampatti's dirt.

we noticed that the village was very dirty and unswept. The dirt of ages seems to have got into the soil and so it was decided to make use of the next holiday for a scavenging expedition. These are days when scavenging of Adi-Dravida villages is becoming quite a fashion. On August 3rd we had a festival in honour of the floods in the river Cauvery. Every year this is celebrated, when thousands of people go to Bhavani, the junction of the Rivers Bhavani and Cauvery, for bathing. We, however, decided to go out to the village of Surampatti and help to sweep away some of the age-long dirt. A group of twenty-two people, including students and staff, carrying brooms and shovels and baskets, the insignia of the scavenging order, started off at 4.30 in the evening for the village. As soon as we got to the village we set to work and found the job much bigger than we had

Hindus, Christians and one Mohammedan. About a fortnight later we got another holiday, and this time the band was augmented by a few more students, and we went off in the morning with a larger number of weapons, as we found we had not sufficient the first time. This time we completed the clearing up of the village and we had more willing helpers from the village itself. The people also were taking a little more interest in keeping the place in front of their own houses clean. It was a dirty job for all of us, but the students really enjoyed the service and are keen to do more in other places. It is a part of their training which is really valuable for them.

We cannot, however, stop with this, and we have got to go on now to constructive measures. We are trying to organise a village Panchayat which will put up latrines

and employ at least one scavenger and keep the village clean. This will help the people to acquire a sense of self-respect, and we hope that as soon as this is effected there will be a

great improvement. Our students are in this way learning to combine the preaching of the Gospel with the acting of it in helping the people to a higher life.

Improving a Moragudi village

CHRISTIANS SET TO WORK.

A FEW weeks ago, after a morning service in a village near Moragudi, we set to work to build a proper path with steps up the corroded river bank. The men dug, while the women carried the stones and sand. The school children also lent a hand.

A thrilling ride

Road-making

Now that this road is in better condition and much less dangerous, the women will be able to carry on their work with greater ease. Hitherto they had to toil up and down the steep bank with their big, heavy water-pots. As they have no well, they are obliged to dig holes in the sand and bale out the water they require. These people are entirely dependent on the river in both dry and rainy seasons for water. We have been agitating for a well for these folk for a long time, but things move slowly in India, and it takes time to get anything accomplished by the people who are responsible.

While we were engaged in road-making, the little red ants, our enemies, discovered my breakfast, for it was smothered with them. They appreciated it more than I did. On my return home, while crossing our mile-wide river bed, a severe sand and rain storm overtook me and drenched me to the skin.

In its missions in India the L.M.S. is responsible for over 1,000 outstations, in addition to its better known head-stations, twenty-one in number. The opportunities thus presented for helping forward the growth of better village life are manifestly great.

A few weeks ago we erected our first village boring latrine. We bored four holes each eighteen feet deep. Some went to the quarries for slabs of stone, while others helped with the digging and boring. We secured the help of every able-bodied Christian. It took ten to twelve men to lift one of the slabs. Despite the blinding sand and the strong winds we persevered and completed our task within three days. On the second night we were trying to finish up by lantern light. A severe storm arose; it was impossible to see anything. Our lantern was extinguished, and the climax came when the rain descended on us. In a few seconds we were drenched. Not relishing the idea of being held up without shelter in the midst of black cotton soil with a car, we decided to return home. I took the wheel and made a dash for the road in the blinding rain and whistling wind, heeding the directions of the boy on the one side while I poked my head out on the other side vainly trying to see the path across the fields. Although the head-lights were full on, the driving rain practically obscured the path. We reached home wet and cold feeling none the worse for our thrilling drive home.

(From Florence Noble, Jammalamadugu, South India.)

ETHICALLY UNPREPARED.

Sir Alfred Ewing, President of the British Association, spoke at York, August 1932, on the wonders of electricity, engineering, and broadcasting, which are putting enormously increased power into the hands of men. He raised the question, are men fit to use it wisely and magnanimously?

"Man was ethically unprepared for so great a bounty. In the slow evolution of morals he is still unfit for the tremendous responsibility it entails. The command of nature has been put into his hands before he knows how to command himself. We are learning that in the affairs of nations as of individuals there must for the sake of amity be some sacrifice of freedom. Accepted predilections as to national sovereignty have to be abandoned if the world is to keep the peace and allow civilisation to survive."

Quoted in "Public Opinion," September 2nd, 1932.

Another Alfred (Alfred the Great) wrote a thousand years before :-

"Power is not a good unless he be good that has it."

A Kindergarten in China

By GLADYS E. MEECH, of Peiping.

CHILDREN desirous of entering the school pay fifty cents, or even one dollar in some schools, to register their names. Then they have to wait until

We have a rule in the kindergarten that either the mother or the amah can stay in the room with the children during the first month of the term, and it is a great relief when that month is over. It is during the first few years of their lives that the seeds of love, self-control and thought for others are sown, and also through contact with the foreigner the child begins to learn there is no distinction in race, and that before God all are one.

The happiest time in the kindergarten is Christmas. Two or three weeks before, we begin to prepare for Christmas, first by the telling of the Christmas stories. We make paper chains and balls and anything that will make the room beautiful. It is difficult at first to make them realise what all this joy and happiness means, for most of them have never heard the Christmas story before.

Just before Christmas Day we have a party for the whole school, when Father Christmas makes his appearance. We always give each child a small present bought with money contributed by kind friends in China, both Chinese and foreign. Last Christmas was one of the best we had ever had, there was such a spirit of joyousness about. One small boy asked me every day for about a week after Christmas if Father Christmas



Miss Gladys Meech in her Kindergarten, Chinese Church, Peking.

after the entrance examinations before they know whether they can enter or not. Two or three days before school opens the children bring their fees and buy their books. Each child is given a card after he has paid his fees, and no child is allowed to enter his class without his card. In this way we are trying to make the children bring their fees on the right day.

The first few days of term are always rather hectic, especially in the kindergarten. There are nearly always tears on the first day or two, for some of them are very small—only two and a half or three years old—and others are very shy of the foreigner. But after a time most of them settle down quite happily. It is often difficult to find out a child's name, for some of them have no name except the baby one they are called at home, which may only be "hsiao er" or "hsiao san" which means "little two" or "little three," according to the number of children in the family. One mother said to me once, "He hasn't a name; you give him one."



The babies and their sand-tray.

was coming again that day, and another one said he was going to write to Father Christmas and tell him what he wanted him to bring him next Christmas. Chinese children are not very different from English children.

I would like to finish with a story of another small boy who had been through the kindergarten. He was also a fairly regular attendant of the Sunday School, so he knew something about Jesus. One day

after hearing the story of Jesus blessing the children, and of how He loves the children of the whole world, he said: "Does He love the Japanese?" and when he was told that there was no one He did not love, the wonder of such a love seemed to strike him for the first time, and he said, "Oh, His love is too great."

That remark may help to an understanding of the thoughts about Japan which the child had been allowed to imbibe.



A Woman of the Sakalava Tribe, Madagascar

THE *Chronicle* has occasionally reproduced examples of modern work by artists in India and China. Among them may well be set this drawing of a Sakalava woman. It is taken from a coloured painting on fine cotton by

Rasamoelina. The Malagasy have responded well to the instructions given them by missionaries, notably those of the Friends Foreign Missionary Association, and have developed considerable skill in pictorial art.



A Petrol Story

A YOUNG man came in haste, saying that two English ladies in a car some distance out had been unable to come in because their petrol had run out.

Would my friend kindly lend them a tin of petrol that they might finish their journey. "Oh, yes, of course," and away went the young man with the tin of petrol. The ladies never turned up.

(From *W. J. Hatch, of Salem, South India.*)

Upolu's New Church

On August 10th a new church was opened in Mr. Hoad's District. One who was over there describes the prolonged and joyous festival which lasted from 11.30 to 3.45. There were ten items by the choir, a similar number of speeches and many contributions by the band.

Much of the music was composed by the choir-masters and showed considerable talent.

The church itself might not agree with English ideas of style, but it was the people's own enterprise and will certainly give them much joy. It may be considered well and truly opened by this memorable service of praise.

Malua, Samoa

The Rev. H. P. Bralsford, the new Principal of the Theological College, Malua, tells us that a boatload of students returning across the strait from Savaii to Malua after the holidays, was overturned.

The boat left the land before it was really daylight in order to arrive in good time. There was a high wind, the sea and reef were in a bad state and the boat overcrowded. They had not gone far when the boat filled, turned over and threw everybody into the sea.

With great exertion the people were enabled to get on to the upturned boat, the babies and small children in the party being helped by the adults, and there they waited until other boats came to the rescue.

The party reassembled on the shore and discovered that many had lost their money, clothing, and household articles beyond the reef. At a second attempt the crossing was successful. Such an accident is fortunately rare in our annals.

Sale of Indian Work

The workers for the L.M.S. Indian Industries announce that the Annual Sale for the L.M.S. Indian Industrial Work is to be held in the Board Room of Livingstone House on Tuesday and Wednesday, November 21st and 22nd, from 11 o'clock till 7 p.m.

The sale of this work means so much to a number of poor Indian Christian women, that we hope many friends will then be able to be present and make the two days a great success.

We shall be grateful for any help, however small it may be.

Miss Ella Sharp, of Serowe

Miss Ella E. Sharp is retiring from the Bechuana Mission after thirty-three years of most valuable service. She took part in the big trek of the tribe from Phalapye, Khama's former capital, to Serowe in 1902. The distance was forty-five miles and the number of people who moved was about 25,000. Miss Sharp began teaching under the trees and she leaves the tribe now that the time of her retirement has come, leaving a large central school of 770 boys and girls and thirty outside schools.

The last morning came on July 31st. The Christian women of Serowe, of whom many had been pupils under Miss Sharp, came together in the Arthington Hall to bid farewell to her. Some could not understand why one so loved and trusted did not remain to die among them and kissed the hands of their departing teacher in manifest sorrow.

Tinfoil

Many young people are busy collecting tinfoil for the benefit of the L.M.S. The amount at present being realised for it is not so large as it has been, but the value will probably increase, and the habit of taking care of the tinfoil is good and is one of the few things that the youngest children can do. The gifts are acknowledged each month in *News from Afar*.

The Boys' Brigade

The Boys' Brigade did well last year. There are seventy-four of the British companies from whom regular gifts arrive for the support of hospital cots and other special objects, as well as the General Funds. Last year the total so raised was £256, which was £30 above the previous year. The subscribing companies form an Auxiliary of the L.M.S., and their annual report (gratis) contains descriptive letters from E. H. Clark (C. Africa), Alex. Sandilands (Lake Ngami), and Wilfred Scopes (Jammalamadugu).

Emancipators

One hundred years ago slave-holding was abolished in British possessions as the result of agitation on the part of many champions of the oppressed.

The London Missionary Society was not an Anti-Slavery Society, but its witnesses for the Gospel could not go to the ends of the earth without coming into contact with the horrors of the slave trade. Missionaries were compelled to enter into the conflict, and the London Missionary Society has an honourable record.

In "A Celebration of Emancipators" we honour the memories of John Smith, John Philip and David Livingstone. Three copies of the text, music and large wall pictures of the heroes of the celebration can be borrowed for 2s. 6d., plus postage, from the Loan Department at Livingstone House.

A celebration makes a splendid evening for a Guild, a Sunday evening or a week-night service.

Application for the material should be made at least one month before the date on which the celebration is to take place.

Chief Tshekedi

At the meetings of the Congregational Union of England and Wales, held at Nottingham, Dr. Berry made a statement which was received with much appreciation indicating the steps that had been taken by himself and others in regard to Chief Tshekedi. The keenest interest was shown in the Chief's affairs, and when the announcement was made at the united missionary meeting that the Chief was to be reinstated the great audience rose in eager enthusiasm. There can be no question of the interest of the churches and of the British public in Tshekedi's trial and the events which have followed.

The trial has led many friends of Africa to enquire into the precise nature of the relationship between Bechuanaland and Britain.

From the first the late Chief Khama stipulated that his dealings should be with the great White Queen and her Ministers of State. In pursuance of that policy he and two other Bechuana chiefs came to England in 1895. Chief Tshekedi claims the same relationship with London, and looks with grave misgiving both upon any proposals for a closer connection between his country and the Union of South Africa, and upon any proclamations that would have the effect of infringing the present functions and prerogatives of the chieftainship. He asks that friends of his tribe will maintain close vigilance.

A new lantern lecture on "Tshekedi and his Country" is available on loan after due notice. The cost is 3/- for hire, plus carriage.

Arnold Pye-Smith

For more than a century the name of Pye-Smith has had honourable prominence in the Independent churches, and of the last generation none was better known than the bearer of the name, who passed away on September 26th at his home at Redlynch, Salisbury.

Mr. Arnold Pye-Smith, J.P., in his eighty-six years of life, appeared in many capacities. At George Street Congregational Church, Croydon, where he was Deacon, at the Croydon Y.M.C.A., the Headquarters of the L.M.S., and the Memorial Hall, his tall form and genial temper were familiar and gratifying to the large numbers who touched hands with him in his many-sided and helpful career.

The young men of his day will have a special tenderness for his memory. There must be a great many who first committed themselves to the work of Christ as the result of his warm encouragement and example. Mr. Pye-Smith's last visit to L.M.S. Headquarters was in 1928, when he came to the Board Meeting to present to the Society a valuable portrait of Robert Moffat.

The Rev. Idris Evans conducted a thanksgiving service at the Memorial Hall on October 2nd. It was a fitting reminder of Mr. Arnold Pye-Smith's life-long enthusiasm for foreign missions that gifts for the London Missionary Society were asked for and received at that service.

Home Affairs. Think!

ONE of the first principles of any fine piece of organisation is never to leave anything to chance, and never to allow a rush to occur at the last minute.

Just recently the Education Department of the L.M.S. issued a little leaflet which was called "Think," and the motto might very well be adopted for all our missionary work. Can we get our missionary committees, and, through them, our Churches, to do two or three very concrete things?

1. *Think out how to pray.*—Of course we all know how to pray, but while it is comparatively easy to pray for oneself and those about us, and the work of the church, because we know it and can pray intelligently, when it comes to the work abroad we find it rather more difficult, and hence it is that the L.M.S. issues a Prayer Handbook, just giving a few of the salient facts about various mission stations, and making it possible to pray as concretely about "foreign" as "home" affairs.

2. *Think out how to educate.*—Education is rather a horrid word for folk who have put their school and college days behind them, but actually education can be made very entertaining if it is done in the right way.

The B.B.C. has a summer school in which the matter of Group Discussions under the B.B.C. was under review, and it has been reported that one of the great points made in the summer school was that the need of the future is "to capture the entertainment motive, to build a firm and solid bridge between what is amusing and what is educational." We may perhaps learn from the B.B.C. at least in this respect that we should make our educational plans to include fellowship. Learning together certainly can be amusing, and fellowship is not only amusing but spiritually essential. At all events let us think out how to "put over" missionary education.

3. *Think out financial methods.*—There is nothing sacrosanct about any particular method of raising money, and certainly some methods are very stale. Very well, let all manner of experiments be tried and headquarters will endeavour to supply whatever material is required for such experiments, so let us early in the winter begin to think out how to link up those who have not been regular subscribers, and also search for fresh methods of appeal to people in general.

L. A.

What about that Discussion Group?

HAVE you been to a Discussion Group on China? Perhaps there has not been one in your church. If not, will you ask your missionary secretary about it?

Everyone interested in missions is thinking especially about China this winter. There are several new books written for the purpose, and it is hoped that there will be at least one meeting in each church where the subject for thought and discussion will be China. In order to make this easy, the L.M.S. has published three leaflets, (1) "The L.M.S. in China," (2) "The Church of Christ in China," and (3) "Nationalism and Communism in China." These are obtainable, price 2d. each, from Livingstone House, 42, Broadway, S.W.1.

Will you make sure that at least one of these leaflets is discussed in your church? There is enough material in each for a speech, and questions for discussion. They are suitable for young people's meetings, for the

Girls' Auxiliary and Young Men's Union, for Sunday School teachers, and women's meetings.

We are very fortunate in having a new book by the Rev. Nelson Bitton on our own L.M.S. work, called "Pathfinders in China." This book only costs 1s., and it gives an excellent account of the part played by Chinese Christians in the building up of the society's work in China.

If you succeed in having a successful discussion on China, you might follow that up with a Chinese evening, at which you could have a Chinese supper and a play or a film or a lantern lecture. Or, if you are more high-brow, arrange to hold a local Swanwick or a missionary parliament. Have you ever been to a missionary parliament? If not, take the earliest opportunity to go to one.

Last month there was an article in *The Chronicle* on a School of Missions. We wonder how many churches are contem-

plating trying that scheme. It has worked wonderfully on the other side of the Atlantic, and is very well worth trying.

There are very many ways of interesting people in the work of the church overseas.

We have plenty of material at the Mission House, and we are anxious to help in every way possible. Will you write to me for further particulars?

JOYCE RUTHERFORD.

Teaching Community Service

THE WORK OF ISOBEL M. ROSS, S.R.N., C.M.B.

THE appointment of Miss Isobel Ross as a missionary of the London Missionary Society has given much joy and satisfaction to her colleagues at Hope Fountain, with whom she has worked for the past four and a half years as a member of the local staff of the Mission. During this period Miss Ross has been in charge of a special section of the work known as Jeanes Training. In 1929 the Government of

child welfare, first-aid, home nursing and hygiene would have to be very thoroughly taught. For this reason it was felt that the work should be entrusted to a trained nurse with midwifery qualifications and teaching ability, and Miss Ross was appointed.

A piece of new work such as this calls for all the qualities of the pioneer. Without the experience of others as a starting-point, the success of a new venture is largely dependent on the ability and personality of the one in charge of it. In the sphere of missionary activity a breadth of sympathy and a wideness of vision is also called for in addition. An experiment, such as was the Jeanes Training for Women at the time of its beginning, is always a risky business, and Miss Ross's task was by no means a light one. From the outset, however, she gave herself to her work with whole-heartedness and devotion, and those of us who were working with her very quickly realised that it would have been impossible to have made a more suitable appointment. Miss Ross, with the help of her native assistant, Miss Pheelwane, has already trained two groups of women who are functioning as community workers and home demonstrators in different parts of Rhodesia, and those who have seen the work these women are doing are in no doubt as to the value of the training they have received.

While Miss Ross's work confines her largely to the station she is never happier than when she is out and among the people of the district, where her presence is always welcomed. The accompanying photograph shows her at Tjugunyane, an outstation of the Hope Fountain district, seventy miles away, extracting a tooth while an interested group looks on. By us at Hope Fountain, all of whom have at some time or other had special occasion to be thankful for her help, she is held in affectionate regard, and we wish for her a long period of happy missionary service.

NEVILLE JONES.



Dentistry in public.

Southern Rhodesia decided to initiate a scheme for the training of native women in community service in order to raise the general level of kraal life, and Hope Fountain was selected as the most suitable centre at which to carry it out. It was at once evident that the greatest emphasis would have to be placed on the medical side of the work, and that such subjects as midwifery,

For Their Sakes

The Stewardship of the Christian Nations.

By EDWARD SHILLITO, M.A.

I

“THE Asiatic races cannot forget the long history of Oriental invasion on the part of the white races. No matter how lavishly schools may be built and philanthropies conducted, the Orientals cannot believe from the bottom of their hearts in the religion of those who carry the sword in one hand and the Bible in the other.”—*Kagawa*.

November must always bring to our generation the memory of that hour in 1918 when peace was signed. At this time of the year we do well to recall the charge committed in that hour to us who were left. A task was unfinished; we were called to finish it. There was a pause in the story. An interval had been won, not without shedding of blood. It might be a long or a short interval. But in it we had our opportunity of making peace. We had to turn an armistice into a settled peace. Have we done this?

II

This winning of peace is not a matter to which the friends of missions can be indifferent. It is not a political end with which they have nothing to do. Nothing is unimportant if it hinders the progress of the Gospel. The war between Christian nations in 1914–1918 did hinder that progress. It was an unspoken argument against the Gospel as it was brought from those nations. It diminished among the Christian peoples the power available for service overseas. But that was not the most injurious legacy. It gave to a world, in many regions of which the Word of Christ was a new thing, and the Christian Church a new society, the spectacle of Christian nations fighting each other with reeking sword and poison gas. They who had known Christ only for a day and took Him seriously, saw Him wounded in the house of His friends. That is not a matter which the redeemed of Christ can view lightly.

III

Therefore, when we seek for peace now, let us never forget Asia and Africa and the islands of the seas. What we do has a bearing upon the way in which the peoples of those lands receive the word of Christ.

For their sakes we must seek for an end of war. Not only because war in one part of the world brings famine, and disease everywhere, but because the war of nations which bear the name of Christ discredits His name, and takes from His witnesses some of their appeal.

The others look with some reason to us as schoolboys look to their seniors. We *are* seniors in the Christian Church. There has been, and still is such a thing as Christendom in Europe and the West. War between the nations of those lands is a terrible thing in the eyes of the others who watch us from the East and the South. For their sakes we must seek to finish the task with which we were entrusted by those whose faces we shall see no more.

IV

Peace between nations is not an end to human striving. Such peace is in reality a condition which is needed before the final purpose of this human story can be understood. It may be even said that peace, as it is understood to be the end of warfare, is needed, so that the real war may begin. There is a war which is not waged with the weapons of the flesh. That is the war to which the Son of God goes forth, with the sword in His mouth. It is a battle for the souls of men. And this spiritual conflict cannot be waged in desperate earnestness in a world haunted by the other war. That is why every friend of the missions must hate war.

V

For their sakes, who live in the lands overseas, as well as for their sakes who come after us in these lands, we must seek peace. For us in Christendom to spend our strength in war is to defraud the other nations. We are stewards of an inheritance, and we are false to our trust if we waste our strength in war. It is not simply that there will be a price to be paid by Christendom if it teaches the others how to arm themselves. Not for such things alone must we use every power that we have to work for peace; but for the sake of those for whom Christ died, to whom Christ would come through us, we sanctify ourselves. There are tens of

thousands whose chance of the prize of learning Christ in this earthly life depends upon decisions made by Christian statesmen in Europe; and the decision made by such statesmen depend upon the mind of their people. That is where we enter.

VI

At least for us, who believe that by far the most important task before the children of men is to proclaim the glorious Gospel, there is an overwhelming reason for seeking peace.

We can only do our spiritual work effectively in a world free from warfare. We shall be hindered and thwarted on every hand if war once again rose up against us. We

shall not be able to speak the Word of God to as many hearers; and the Word when it comes to such as will hear will be accompanied by a commentary from the scene of battle. So this is the way of the nations who gave to us the Word of Christ! That has been and may be again the taunt which the servants of God from the West hear from the East and the South.

VII

Are we prepared once more to offer ourselves for their sake? Battles waged for Christ in the spirit of man may be won far away from the immediate scene.

The draining of a swamp in the West may bring life to the East.

By Kuling Streams

KULING, the Central China summer resort, has been more popular than ever this year. Once the holiday place for a few missionaries, it is now shared by an increasing number of Chinese. Perhaps the presence of officials like General Chiang Kai-Shek has drawn special notice to this once secluded mountain.

It is natural that among the Chinese visitors there should be many belonging to the Church. Some were up with their families for the summer, others to attend a Conference or for other purposes. So it was suggested that on one of the Sundays in August all connected with the churches founded by the L.M.S., together with members of the Mission from Central China or from other districts, who were up on the hill, should come together for a service and time of social fellowship.

For this purpose no place could have been more suitable than in front of the house in Hankow Gorge once occupied by Dr. John. Over a hundred were present at this gathering. After tea on the grass plot under the trees, a short service was held. Rev. W. H. Geller, who presided, spoke from Psalm 23, which Dr. John used to say contained the story of his life. It is interesting to note that the place where we met had been called by him "Cwmnant," after his early home in Wales, the meaning being

"stream in the valley." As we met there the stream ran down the Gorge near us and brought to mind those waters of quiet of which the Psalmist speaks.

During the following week there was a performance of Mendelssohn's "Elijah" in the Kuling Church. Our Mission was represented by Mr. Geller, who conducted, Rev. David Anderson, M.A. (Wuchang), who was organist, and Mrs. Anderson, who was one of the soloists. This concert was greatly appreciated by the very international audiences who attended the two performances, and formed a fitting climax to the many years of musical service which Mr. Geller has rendered to the Kuling community.

E. R.



Mr. and Mrs. Geller's farewell to Kuling.

Worship in High Schools

By REV. S. K. CHATTERJI, M.A., Head Master of the Union Boys' High School, Bishnupur.*

IT is admitted nowadays by all who are interested in Christian education that worship, which to us means simply praise and adoration, should occupy a most central place in Christian high schools—that the whole atmosphere of a school should be worshipful. This does not mean that there will be prayer meetings and divine services at frequent intervals the whole day. We have known from our experience that we shall miserably fail if we try to do that with the boys and girls who are with us in schools. It is a very apt saying that "Religion cannot be taught but it must be caught." In schools there ought to be facilities by which children would "catch" religion. But there must be set apart a place which the children should learn to look upon as the House of God, and it should be as beautiful as we can make it.

A place for quiet

We are very anxious that our boys should not lose one of the most vital things which India could contribute to the religious life of the world. I mean a meditative and contemplative turn of mind. In these days of rush and bustle we teach our boys to be quiet.

Early in the morning the boys are given fifteen minutes, when they have to be absolutely quiet in their dormitories. During this time most of them read their Bibles and pray.

We have in our school compound an open-air place which we have named the Garden Sanctuary. We try to keep it neat and tidy and beautiful. This place is reserved for any boy who would like to spend a few quiet moments all by himself whenever he feels inclined to do so. The only rule that the boys have to observe while in it is the rule of silence. At first the boys were shy, but now one sees some of them frequenting this place in the evening or at dawn.

Open chapel and sunset silence

Our school chapel is also open throughout the day for anybody who cares to use it for private devotion or meditation.

Then we have recently introduced in our

school what I may characterise as Christian Sandhya (sunset worship). Some of our next-door neighbours are Hindus. At sundown every day we hear the ringing of bells and the blowing of conch shells from the houses of the Hindus, indicating that Sandhya-Arati (evening worship) has begun there. So the idea came to us that we in the school should do something to usher in the evening. Our big school bell goes exactly at sundown, and for five minutes we all—masters and boys and servants—wherever we are, leave off work, "let go" and remain silent, thanking and praising God Who is the Creator of both darkness and light.

A Christmas play

This year we have introduced another way of worship, not in the school chapel but outside it, by means of religious drama or play. This was a little Christmas play depicting scenes from the birth of Christ. This was most successfully and reverently done by boys, a large majority of whom were little boys, first before the whole school and the Christians in the village, and then we had the performance in a village about a mile and a half away from us before an audience of Hindus and Mohammedans. In this latter place the whole play had an Indian and a rustic background, and was therefore very realistic. There was a great crowd consisting of men, women and children, who, to our great surprise, remained throughout the whole hour absolutely quiet, and we could feel a worshipful atmosphere there which I am sure we could not have had if we tried to have a religious service there.

I am perfectly convinced that the more Indian our worship is the more real and natural it will become to our boys and girls, and they will thus feel they are not really cut off from the life of the people round about them. On the other hand, a worship which is Christian and at the same time Indian will, I am sure, never fail to attract our non-Christian fellow-countrymen.

* The school is a joint enterprise by the L.M.S. and the Baptist Society and is situated about fourteen miles south of Calcutta.

Hail and Farewell

DR. SHARMAN LEAVES HIS STUDENTS.

IT is forty-one years since Dr. and Mrs. Sharman began in Madagascar the singularly productive teaching ministry which has now come under the guidance of another hand, that of Rev. D. O. Jones, M.A.

The close of their long term of service was marked by overflowing manifestations of gratitude and love from the students, to whom they have been father and mother as well as teachers. The famous college at Ambohipotsy, Tananarive, had a Prize Day in July, which became a demonstration of the warmest affection for the Principal and his wife on the eve of their departure.

The church was not big enough to contain the assembly, in which were many who had, in their time, formed part of the swarm which always made the Sharman house its centre.

The business of clearing up is not all joy for the departing heads, but on this occasion Mrs. and Dr. Sharman, who could look back with gratitude for the loyal friendship of a long line of students, had with them four representative men whose work and character worthily exemplify the

success of the college and its Principal.

This is not the time or place to attempt the full story of Dr. Sharman's educational work and the enthusiastic help of Mrs. Sharman. But the young men who are carrying on in Madagascar deserve to be held in remembrance by all readers of *The Chronicle*. They are all students of the Ambohipotsy College who have had the benefit of the Wardlaw Thompson Fund, which enabled them to have part of their training in Europe. Here are their names: Ramambasoa—trained at Westhill—is now Secretary-General for 700 Sunday Schools, and pastor of a large city church; Ravelo—Cheshunt College—now professor in the College, Tananarive, gives sixteen lectures weekly, author of a book on New Testament Theology. Rasendrasahina and Rabenasolo, after two years at Kingsmead College, went to Strasburg University (not at the expense of the L.M.S.), and brought away the diploma, Bachelor of Theology. Rasendrasahina is Professor in the College, and Rabenasolo is Vice-Principal of the College at Imerimandroso.



Rabenasolo. Ramambasoa. Rasendrasahina. Ravelo.
Rev. James Sharman, D.D., and Mrs. Sharman.

“*World-Tides in the Far East*”

REVIEWED BY SIR JOHN HOPE SIMPSON.

Mr. Basil Mathews has again used his great gift of vivid presentation to show the immediate need for the application of Christian principles in international affairs, and particularly in the Far East. His new book, “World-Tides in the Far East” (2s., postage 2½d.), is timely and important.

THIS is a fascinating book. The position in China and in Japan and the ideals of the two nations are described, not only with intimate and convincing knowledge, but with sympathetic clarity. The Japanese political problem is simpler than that of China. Japan as a whole acknowledges the authority of a powerful central government. The writ of the Nanking Government runs in a limited area, and even there by the consent of the Provincial Governors—a consent which might at any time be withheld. Again, nationalist spirit is rampant and universal in Japan. In China it is confined to that small section of the population which has been educated on Western methods. In Japan, loyalty is to the Emperor. In China, loyalty among the mass of the population is still generally to the family, the clan, or the guild.

Dangerous conditions

In both countries the future gives cause for international anxiety. The economic distress of China—the poverty of the mass of the population—the apparent inability of the government effectively to maintain order and to control lawless bands, combine to create conditions in which Communist propaganda meet with widespread acceptance. Until the successful campaign of General Chiang Kai-Shek in the autumn and winter of 1932–1933 the wide Communist area in Western Hupeh was in the hands of an established Soviet government, with its organised army, its post office, its telephones, its currency, its schools and its hospitals. And in other centres, also, Communist influence is supreme.

The law of the jungle invoked

In Japan, fear of Communism and the example of its effects in China have been responsible in large measure for a Fascist movement among the rising generation.

This has become an important political feature and threatens to overwhelm and replace popular representative government.

The political future is thus anxious in both countries. The position is further complicated by the effect of Japan's action in Manchuria and in Shanghai in the last two years—action which has not only left a legacy of hatred in the Chinese mind, but has convinced China that international relations are still governed by force. Mr. T. V. Soong himself has said: “International agreements are of use when backed by force. The law of the jungle still rules, and to-day we are paying the price of our military weakness. Therefore, if China is to survive as a nation, she must prove herself capable: she must become an adept at slaughter.”

Christians hold the remedy

All the elements of a widespread conflagration thus exist in the Western Pacific. Basil Mathews examines the influences which mitigate the danger. His conclusion is convincing. They are to be found in the Christian communities of the two nations, and in them alone. This opinion bears out my own experience. It would not be possible to praise too highly the quality of the Chinese Christians. The brunt of the direction of flood relief work was borne by Chinese Christians. In only one instance was the confidence in them found to have been misplaced.

When international questions between the two countries are decided in the spirit of Christ, and only then, they will be rightly decided. When internal problems are solved in that spirit, and only then, the solution will be satisfactory.

This book demonstrates with great clarity the essential need for the application of the principles of Christianity to national and international affairs in the Pacific. But these principles are of wider application. The only remedy for the sickness with which the whole world is afflicted is the spirit of Christ. Not until the individual interests of the countries are governed by that spirit, so that they live according to the guidance of the will of God, will the world escape from the anxieties of its daily life and from the tyranny of its fears.

A Camp School for Villagers

The Rev. Cyril Firth, M.A., who went to Bellary in 1930, sends home an illuminating account of his summer camp school for men of the village congregations in his district. It will be read with interest, as a contribution to the efforts on behalf of rural India in which our missionaries are taking a large part.

FEBRUARY saw us trying something new in Bellary District, viz., a summer school for men of our Panchama congregations. The number of these, though small, has grown now so that, even though they are all in one part of the district and not far from one another, it is impossible to visit them all in less than a fortnight, spending two nights in each village. And even so this method is rather wasteful, for it is difficult to make much impression in two nights every now and then. So it is becoming clear that, while it is still necessary to visit each village, the main teaching effort of the missionary will be best concentrated in such a summer school as the one Mr. Sumitra organised in February at Hacholli. Each pastor chose four men, supposed to be the pick of the congregation, and young, and sent them to us, and we had about twenty men encamped in a field near the river for ten days. In the mornings we had prayers, a series of addresses on the life of Christ, and a class in reading and writing; in the afternoon a series on baptism and the Lord's Supper, which naturally included a good many other things by the way, a series on general subjects such as health, and a singing-class; in the evening a game of volley-ball; and after dark, questions on the day's work, and finally prayers. There was a certain amount of grumbling at the beginning about food, and one or two went home, but the rest settled down after a day or two and worked hard.

Real mental toil

I use the word "work" on purpose, for it really was hard work for them to make the mental effort necessary to understand what was being said and remember the main points, though these were emphasised and repeated time after time and the speakers put everything as simply as possible. To concentrate their attention at all required a considerable effort, for mental concentration of any sort was until recently something entirely new to all but a very few of them. I had not realised this properly until then, and it made me wonder whether an

occasional visit to a village and an address at evening prayers do any good at all.

The missing magnet

The trouble with the Panchamas seems to me to be very largely the absence of mental organisation. One hears them described as "sunk in ignorance," and so on, but a phrase such as that probably conveys a wrong impression. They are not ignorant merely in the sense of being uninformed. If they were, we could easily tell them a few facts and do them a lot of good almost immediately. The real difficulty is that they have never learnt to use their minds at all, so that if you do tell them something, they cannot grasp it; or if they do at length grasp it, cannot remember it; or if they do manage to remember it, cannot fit it in with other things they know. Their minds are unexercised and undeveloped. They are still very largely a collection of instinctive feelings and tendencies without any guiding purpose. At school I used to have to do an experiment with a magnet and some iron filings. You scattered the iron filings on to a sheet of paper, and they lay just as they fell, with no sort of order or arrangement at all. But if before scattering them you had put a magnet underneath the paper, immediately the filings sorted themselves out into a well-defined pattern and gave evidence that they were under some directing power. The mind of the Panchama in the untouched state is a chaos, like the filings scattered on to the paper when there is no magnet there. Impressions come and go; nothing seems to be connected with anything else. What the teacher has to do is somehow to introduce the magnet—and when the people concerned are grown men, it is an exceedingly difficult thing to do. Even memory, usually so strong in Indians, gives him little help, for this, too, is largely unexercised and undeveloped. We had many instances of this. One that specially sticks in my mind occurred when Mr. Sumitra was trying to explain the meaning of "sin," a word which some of them had got hold of in phrases they could repeat by heart, but without much

idea of what it meant. There was one sentence he wanted particularly to impress on them: "Sin is what separates us from our Father." He would make them say it over three or four times all together after him, and then ask individuals to say it for themselves. Then when they seemed to have got it, he would go a little further in his address and come back to the same question again, and there would not be a single man who remembered the sentence, and the whole performance would have to be gone over again. It went on like this for the best part of an hour.

They do try

One thing, however, came out very clearly in our summer school. In spite of the huge disability which I have been describing, those men were determined to learn, and during the ten days we had them there they tried very hard indeed. We often used to hear them at night, as they sat about before going to bed, laboriously repeating to themselves some of the leading sentences they had heard during the day, and asking each other when they had forgotten. Though

they were all picked men, their capacities varied a good deal. There were one or two young men there who were distinctly above the rest in intelligence, could read and write fairly well, and pick up things they heard fairly readily. At the other end were one or two older men who found everything very difficult. But most of them tried exceedingly hard, which shows that although they may still be crude in many ways they have definitely said good-bye to the stagnation of untouched Panhamism and are on the way to something better. There could be no doubt that the right spirit was in them.

Volley-ball

The volley-ball was an immense success. A number of them took it up and got very keen. We played the same sides each evening, and developed a good deal of *esprit de corps* and friendly rivalry. In true Indian style every man admonished his neighbour, and we all played to the accompaniment of a continuous stream of comment of a humorous nature from one of the pastors, who is by way of being a wag.

For the Island Church



The latest photograph of the children's missionary ship, "John Williams V," leaving Suva, Fiji, for the Gilbert and Ellice islands. The young people in the schools and churches supporting the J.L.M.S. will presently be making the 67th annual collection for their New Year Offering for the ships. The sum of £7,500 is needed.

A Greek Evangelist in Hankow

By MARGARET C. KNOTT, M.A.

A GREEK evangelist has been in this centre for ten days, on a mission of preaching and healing through prayer, and much help of both kinds has been given. A mad girl who has been violent for some time, is quiet and reasonable now, and a paralytic who had to be carried into the Griffith John Memorial Church, Hankow, "took up her bed and walked." It is like Scripture days all over again. On the spiritual side, too, there is a great expectancy; many have had their lives made new, and those who opposed Christ have in many cases turned to Him. So it was here on Wednesday night. As Mr. Knott and I looked across the chapel at each other over the heads of seventy kneeling boys, some of them waiting to be helped over some physical infirmity, others waiting for purely spiritual help, we felt that God was doing marvellous things. Only four years ago some of these very boys were placarding the walls of the place with posters: "Down with Christian civilisation! Down with the Church of Christ!"

"I am never tired"

Mr. Hu asked Mr. Peponis out here first for the evening meeting, but as he could come early, we asked him to speak to the women and the day school first. That meeting started at two o'clock. Before he had finished speaking the boys were pouring in for their meeting, and it went straight on till six o'clock. There was a break for rice. Mr. Peponis came over to us for a little quiet and some supper. He said in answer to my inquiry: "No, I am never tired, you see it is God who does the work." He talked to us about many of his experiences over supper, but as the evening meeting approached he seemed to be bending his mind entirely on to what was ahead, and asked us to pray with him. He said: "Unless I feel a love in my heart for those boys, I cannot help them." When we got back to the chapel, there must have been 200 to 250 there.

China's hope

While Christians from Hankow bore testimony to the help received there, he sat in the front absorbed in prayer. After a time he said that we would pray for China. A master interpreted his prayer sentence by

sentence, so that all could follow. He made it so clear that China's only hope of salvation from her enemies, both outside and within, was by turning to Christ. His earnestness and sincerity made all he said very impressive, and the boys seemed quite oblivious of time as the meeting went on and on. Then he said if any wished him to pray for them individually they could come forward, and there must have been seventy who, without hesitation, stepped forward. As the front ones moved away the others went forward on their knees to take their place, and so for an hour he interceded with God for these lads as I think I have never heard anyone pray before. From now on, the boys must surely know that prayer is not an empty speaking into space, but is a contact that brings a response. The face of one lad over whom he prayed for quite five minutes was radiant as he arose. He is a day-school lad with one eye, who always grieves that he is not as the others. I saw him in Sunday school to-day and he still looks so happy, instead of morose as before. When at six o'clock I had told this boy to go home for rice and then come again, he said: "Rice doesn't matter," and certainly all the usual bonds of time and routine seemed to fall off us. I was amazed to find that we had been eight hours in the chapel with a short break in the middle.

A strange story

The evangelist was born in Greece, of Greek parentage, and has been to most of the places St. Paul writes about. He was a sailor and drifted to America, where he lived in Chicago. He was quite without religion until six years ago, when he seemed dying. The doctors gave no hope, and he did not want this thing to happen to him. He saw a well-known American and Rudolph Valentino die of his disease. Then one day someone offered to pray over him in hospital. He fell into a refreshing sleep and knew nothing till next morning. All the agony had gone and he simply realised that this was God's work, and from that moment he has been His man. He told us in his simple way, and in his broken English, how God had told him to leave Chicago and go to Shanghai, and how he tried to tell God that if there was one spot on earth where men needed changing it was Chicago! But

to China he had to come, and he has lived and worked for four years here, with no salary, but never in need, and he has been greatly used. His intense belief in his

message rouses people from the lethargy into which so many of them have sunk, and helps them to feel that there is a Way out of their difficulties.

Tshekedi resumes the Regency



Chief Tshekedi (pronounced See-kay-dee).

THE fact that Tshekedi has been reinstated as the head of the Bamangwato tribe, after being in a state of suspense for three weeks will not lessen the need for sympathetic interest in the affairs of his people, who have for so long received and welcomed the ministry of our Society's agents. The Chief Regent is to be congratulated on coming through recent events with enhanced reputation.

The desire for fuller knowledge of Tshekedi's country and people may be met in several ways; as a beginning, readers cannot do better than purchase a copy of "Tshekedi and His People," by the Rev. A. M. Chirgwin, M.A. (price 2d., postage ½d.). The new lantern lecture announced on an earlier page in this magazine should serve a useful purpose in bringing the facts before a large number of people. It has been compiled by the Rev. R. Haydon Lewis of Serowe (the capital of the Bamangwato tribe), and includes a summary of the recent events.

One of Tshekedi's last public acts before the affair of September was to attend the opening of the new Arthington Chapel at the L.M.S. Tiger Kloof Native Institution, and take part in the unveiling of a tablet in memory of his father, the Chief Khama. The accompanying photograph was taken at Tiger Kloof on that occasion.



The Chief Regent Tshekedi (buttoning his coat), with Semane his mother, and four members of his Council.

“Whom shall I send?”

A TINGCHOW STORY BY KATE H. L. HUTLEY.

IN the village of Pe Sa in the south of the Tingchow district there died in 1932 an old man over seventy, Khong Sing On, the last remaining in the district of the Chinese pioneer missionary band who went up from Amoy with Pastor Chiu in 1890.

Mr. Believing Peace Khong was originally a fisherman, a native of one of the villages in the Hweian district. When a young man of twenty he heard the gospel, and the call came to him that came to the fishers of Galilee long ago, “Follow me and I will make you a fisher of men.” Like Peter and Andrew, James and John, he accepted that call and became a preacher. Later, the needs of the vast unevangelised district of Tingchow were shown to the members of the “Congregational Union of Amoy” (now merged in the Synod of the United Church of South Fukien), and the call given, “Whom shall I send and who will go for us?” Once again Mr. Khong heard and responded “Here am I, send me,” and the rest of his life was given in Christ to the people of Tingchow.

The fisherman apostle

That Chinese apostolic band worked at first like the disciples of old, two and two. They had a definite plan, which was to establish churches in the five important cities of the district and from those centres to spread out until the million people of Tingchow should know of “Jesus and His love.” Mr. Khong and a companion worked first of all in Tshiang Teu, one of the cities in the north; they hired a house and started to preach, but they were not left in peace very long; they were asked to leave and had to do so. He then worked for a time with Pastor Chiu, in Tingchow city, and in the course of his forty years’ service became known and loved in many places.

Love and a dispensary

Mr. Khong had very little book education and he never learned to speak the Tingchow language clearly; in each place he added a little of the local dialect, so that at the end his speech was a mixture of his native Hweian with the addition of bits of various other dialects. The country women found it difficult to understand his sermons,

yet few people have had more influence than this fisherman; and his work lives on in the lives of many, old and young, whom he helped and brought to Christ. One of the things that struck me particularly the last time I was in his church in 1928, was the affection the young men, and young educated men, had for the old man. Paul says, “Though I speak with the tongues of men and angels and have not love, it profiteth me nothing.” Khong Sing On had not the gift of tongues, but he had love, and all who knew him would agree that Christian love was his outstanding virtue, though, too, he knew how to exhort and how to rebuke. The early pioneers used to carry simple medicines to relieve suffering and to gain an entrance into new places, and in later years Mr. Khong had quite a dispensary and he never refused help to anyone, whether they could pay or not.

Walks twenty miles

The following incident will show something of his spirit. Some years ago I was visiting the churches in the south of Tingchow and came to Ku Thin, where Mr. Khong was the preacher. My visit over, I was going on to the next place and the way lay along a road known to be bandit-infested, and the local people insisted on an armed escort. After protest I gave in and at the appointed time four men armed with guns appeared and we were ready to start. I started to say goodbye to Mr. Khong, but he said, “No, I’m coming, too.” It was impossible to dissuade him and we all walked ten miles in the cold rain to the place where we were to have our midday meal. The most dangerous part was then over and the old man, then seventy years of age, turned round and walked back on the Saturday afternoon to be ready for Sunday.

Facing death

When the Communists were known to be coming to Pe Sa, Mr. Khong did not, like many others, run away; he stayed at his post. The Communists arrived, seized the church and took the old man out and were going to shoot him, when local people, Christian and non-Christian, came and interceded and said, “You mustn’t shoot him, he is a good man, he gives us medicine when

we are sick and looks after us like a father," and so they let him go; and he went to live in the village in the midst of the people, where he continued quietly until his death a year or two later.

Founders of the Church

It is fitting that we should, at this time, remember with glad thanksgiving this band of Chinese missionaries. They were the founders of the Church in Tingchow. In 1900 their work was stopped for a time by the Boxer outbreak, after which they had to make a new start. In 1907, at their request, foreign missionaries joined them in the work, which continued until 1929, when there were upwards of 500 Church members in the city and sixteen country churches. In 1929 came the worst trouble the Church there has yet encountered, with the coming of the Communists who have had control of the district for the last four years so that little in the way of organised services has been possible. In 1929, after the missionaries and many of the Chinese workers had to leave, a committee of Chinese and foreign members of the Synod in Amoy was appointed to do what they could for Tingchow and to make arrangements for re-starting the work as soon as possible. It is interesting to note that one of the most valuable members of that committee is the veteran Pastor Chiu, the leader of the pioneer band, whose experience is invaluable in helping to plan for the next forward move.

Plans for to-morrow

Communists are still holding the centre and north of the district, but the south is now free, and a party of two Chinese preachers and two missionaries is planning to go up

to see what is possible to help our fellow Christians, many of whom are reported to be starving owing to the stoppage of food supplies and the small number of fields cultivated in the last few years.

In the Tung Nang Chow district, where the Communists have been in control until recently, the preachers who are now resuming work are finding a new readiness to hear and accept the Gospel. The people who have not yet found what they hoped, but have on the other hand suffered under the Communists, are now looking to see if Christianity can give them what they need, and I believe we are going to have similar opportunities in Tingchow. There will be disappointments when we return to Tingchow; some will have given way under the strain, but there will be the other side, too. Only recently a young preacher whose family was formerly comfortably off, but who have now lost everything owing to the Communists, said in a letter, "The last few years I have been in much danger and difficulty, but the all-powerful Lord God has shown me special grace and I have been able to pass peacefully through. Truly I thank God for His great grace. For one thing my faith has been strengthened." This man came to see me yesterday and I said to him, "The Tingchow committee want you to be one of the party to go up and visit the district in a few weeks' time. Will you go?" And without a moment's hesitation came the reply, "Yes, certainly."

Some of the Christians have been killed, and so we probably have now not more than 500 out of the population of a million, and so the call that came to the pioneers in 1890 comes again to-day: "Whom shall I send and who will go for us?"

"The Sea is His"

CRADLED in Southern Seas this long,
 slow swell
 Beats like a pulse upon the vessel's
 hull;
 Only the rhythmic rise and fall may tell
 The hidden power of peaceful seas, that lull,
 With placid motion, weary hearts to rest.
 So these far blue horizons sweep away
 The petty cares that canker in the breast;
 The worthless fears that cloud the heaven-
 sent day.

God! from Thy widespread waters let me learn
 Truths that may make of life a nobler
 thing.
 And lead me to the quiet heart of power,
 From fret of shallow troubles, bid me turn;
 Of strength deep hid in beauty, help me sing
 And find Eternity in every hour.

NELSON BITTON.

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Removing a Village Terror

By JAMES ROSS, Kambole, N. Rhodesia.

THERE was terror in many villages of the Itawa country beyond the River Lovu. A woman with her baby on her back went out into the bush to gather firewood. A man-eating lion that had become too old to overtake the swift-flying antelopes met this defenceless woman. Her shriek of agony was not heard in the village, and the lion decided that this was a very easy way of pacifying its hunger.

A man sat down outside another village ten miles away, waiting for his wife who was bidding her friends good-bye in the village. The man-eater stealthily approached behind and leapt, and one more victim was added to the number that this lion was responsible for.

The people deserted more than one village as they were frequently visited by the dreadful beast. They crowded together in the strongest huts after barricading them with tree trunks. The rice was left unguarded in the fields and the birds cleaned

reeds close by awaiting them. One young woman lingered behind. Her companions heard the roar of a leaping lion and the despairing shriek of their friend. They fled screaming to the village. A young man, washing at the stream below, also heard the roar and the shriek and after the first shock of petrifying fear he overcame the almost uncontrollable desire to flee, and seizing his axe he leapt to the assistance of the poor woman. He struck the snarling lion a fierce blow and compelled it to drop its victim and make off. He was too late, the poor woman's neck was broken. The roll of victims was now twenty-three.

The old medicine men tried charms and appeals to the spirits of their ancestors. Someone was jealous and angry they felt, and must be propitiated. Suspicion fell on a certain native who was accused of having brought back one of their departed chiefs in the guise of the lion. He fled the country. The medicine men used incantations and

compounded charms, and some of the people had such faith in these attempts that they returned to one of their deserted villages. The lion, however, immediately returned and they fled again.

The Government sent a native hunter named Kisiki to the district to see what he could do. He set traps and watched for the lion day after day, but without success. One night he sat up to watch on the veranda of a hut with a few boxes around him for concealment. The natives retired and fastened up their houses, Kisiki waited outside.

The lion entered the village and stealthily approached the house. Kisiki caught one glimpse of its dark form and fired. The shot went home, and at dawn Kisiki followed the lion's tracks and disabled the beast for good. Then the spearmen fell upon it and the district was freed from this terror.



Attacking a lion with an axe.

it up as though it had been planted solely for them.

The natives cleared wide roads down to the streams where the women drew water.

The women went down late one afternoon in a body as was their custom. They were laughing and chatting merrily, little knowing that the man-eater was concealed in the

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